

# Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. V.

FEBRUARY, 1901.

No. 2



THE WINCH DORMITORY FOR BOYS, WOOD ISLAND, ALASKA

510 \* Tremont \* Temple  
Boston

## "Topics for 1901."

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## HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a unique manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the paper, except checks and money orders, should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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## Notes.

OWING to ill-health Mrs. J. G. Gooch has been compelled to give up the care of the Alaska supplies. We can never estimate the care and work she has put into this part of the Alaska Mission. Mr. Coe says that she has reduced the packing of the boxes to a science. Mrs. C. F. Wyman, of 137 Norfolk Street, Cambridgeport, has consented to fill her place. Henceforth send all things to her address.

ARTICLES needed for the Orphanage: Jumpers for six boys (plenty on hand for small boys), underwear for all fourteen boys, socks and stockings, shoes, caps, handkerchiefs, shirts, clothing, etc. Articles needed for girls: Three dresses for each, three suits of underwear, six aprons, skirts for largest girls, stockings, etc.

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OUR attention has been called to the fact that the names of a number of Sunday schools that had contributed for Alaska did not appear in the annual letter. In most cases the sender failed to specify that the amount was for Alaska. Twice we were at fault. If you will remember that the letter covers the time from April, 1899, to April, 1900, that will explain some omissions. We mean to be very careful. We ask pardon for our mistakes.

WE have attractive envelopes for the use of Sunday schools in securing their collection for the Orphanage. Send for them if you wish to use them in your school.

FIVE hundred calendars yet remain unsold. If you can help us to dispose of them we should be very grateful. They will make a pretty souvenir for an Alaskan meeting. We will sell them for five cents each and the postage.

# Home Mission Echoes

"Our Echoes roll from soul to soul,  
And grow forever and forever."—Tennyson.

Vol. V.

FEBRUARY, 1901.

No. 2

## The Woman's American Baptist Home Mission Society

### Editorials.

**I**N March, 1900, Hon. Thomas H. Carter, senator from Montana, introduced in the United States Senate a bill making further provision for civil government in Alaska. This bill, known as the Carter bill, was read twice before the Senate March 1st, was reported with amendments March 5th, was approved by the President, and became a law on June 6, 1900. The bill gives to Alaska a civil code, and three district courts. The temporary seat of government is established at Juneau. It decrees that the judge of the first district shall, during his term of office, reside at Juneau, shall hold during the year four terms of court,—two at Juneau and two at Skagway.

The judge designated to preside over district No. 2 shall reside at St. Michaels, and for district No. 3 shall live at Circle City. If necessary to the public welfare, special terms of court may be held at such times and places as the judge may deem expedient. While the general land laws of the United States have not been enforced, the Secretary of the Interior is directed to have land surveyed in as compact lines as practicable and patents issued for the same to the several societies to which they belong.

**Tribute to Alaska Missions.**—In his address before the Ecumenical Council, April, 1900, the Hon. W. T. Harris, United States Commissioner of Education for Alaska, said: "In the district of Alaska we find mission stations the only effective centres for any effort looking to the elevation of the natives and their assimilation with ourselves. The mission discovers the individuals that are tractable, and show capacity for learning and industries. We have had limited success with government schools apart from mission stations."

**Native Missions.**—In southeastern Alaska, the native churches report great increase in religious interest. At Juneau sixty-three have been added to the church during the year. At our Baptist mission in Kodiak, it has been a year of hard work. The letter of Mr. Slifer, the former government teacher, upon the following page, will give you a clear idea of the work there.

We rejoice that the year has brought to Mr. Coe the long wished-for dormitory; that mission school and Sunday

school have been well attended; that Sunday and week-day services have been maintained, and that many of the children have become children of the King.

The heart of our missionary, Rev. C. P. Coe, yearns over the poor natives, and he longs to be so relieved that he may go to them and into the mining camps with the precious truths of the gospel.

→ **Liquor Traffic.**—A great hindrance to Christian teaching has been the evil effects of high license for Alaska. The natives themselves realize this, and have signed a petition that it be revoked and a prohibitory law enforced.

**Signs of the Times.**—The signs of the times portend for Alaska better laws, better education, and the opening of its ports to the commerce of the world. Valdez, a mining centre on the main land north of Kodiak, has been chosen as one of the great Pacific ports to the East.

The King's business requires haste. First came the miners, then the gamblers, until a mighty host has entered Alaska. Let the hosts of Israel enter and put to rout the enemies of our King!

### Alaska.

**F**AR from that land of Arctic snow and ice,  
Of glaciers vast, whose ice-bound hearts unfold  
A history of ages, yet untold,  
There comes a message filled with love and cheer.  
Glad children sing the joyous hymns of praise,  
With words of love and trust their childish voices raise  
A song of joy, God's hand is there as here.

Too often men seek out this land for spoil,  
To gather wealth from generous nature's store,  
To gain for self, supplies of gold and ore;  
No thought for those who know not of the King.  
Yet here rich mines of living souls abound,  
Here blinded hearts with groping faith are found;  
God grant they yet of His great love may sing.

Death and Despair greet travellers on their way,  
And many, weary, sick at heart and faint,  
Turn back, with only strength to utter sad complaint.  
Not so with those enrolled in God's employ,  
Though wearied, often, at the close of day,  
He gives them further strength to go their way,  
And crowns their efforts with a song of joy.

## Items.



O army or individual can march or fight without an assured base of supplies; neither can our Orphanage in Alaska be sustained or the gospel be preached to the poor natives without our sympathy, prayers, and financial aid.

We look largely to our Sunday schools for the support of this Mission. Up to this date but one hundred and forty-two schools have given aid—fifty-six from Massachusetts, twenty-eight from Maine, seventeen from Connecticut, thirteen from Vermont, twelve from New Hampshire, fourteen from Rhode Island, and one each from Ohio and South Carolina. Has your Sunday school sent its gift? There is a great responsibility resting upon us to forward aid and that promptly.

A FEW weeks ago Dr. Sheldon Jackson gave an address on Alaska at the Calvary Baptist Church, Washington, D. C. As a result of the address, the ladies of that church have generously promised to provide a printing-press and knitting-machine for our Mission.

We are very grateful to the ladies for their generous gifts and to Dr. Jackson in securing them. From the first Dr. Jackson has been our firm friend and helper in our work in Alaska.

THE Sitkan *Alaskan* of November 10th contains the following paragraph: "More than two-thirds of the white, creole, and native population of Kodiak and Wood Island have signed a remonstrance against granting a license for the continuance of the saloon at Kodiak. The liquor law has been so openly and flagrantly violated that the residents of those places wish to be rid of the saloon. Wood Island, being within two miles of the saloon, the citizens have a right to sign the petition."

## Earthquake at Kodiak.

SEVERE earthquakes were felt here this morning, commencing at 2.25 A.M. The first shock was very heavy, and lasted about two and a half minutes. Chimneys were overturned, dishes and windows broken, in private dwellings, and considerable merchandise broken and thrown down in the stores and warehouses. The Alaska Commercial Company was the heaviest loser, having several cases of drugs and crockery upset.

The shocks were from easterly to westerly, and continued at intervals for over four hours. There were twenty-seven distinct shocks, but the earth seemed to be in a tremor during the whole four hours.

The population of the island was greatly excited; many of them ran out of their homes and were afraid to return. The natives were terrified by the quakes, and could not be pacified while it lasted. Even the domestic animals and fowls seemed to think their end had come. Cattle bellowed, dogs howled, and the chickens and geese added to the din and confusion with their quaking and cackling.

Wood Island has been badly shaken. The wharf at that place was greatly damaged, and will have to be rebuilt before boats can land. The North American Commercial Company's store was badly damaged, and a large quantity of goods and merchandise destroyed. The scene was one long to be remembered. — *From the Sitkan Alaskan, October 13.*

## Two Years in Alaska.



THE first part of a trip to either southern or southeastern Alaska is by way of the "Inland Passage." Here hundreds of islands bar out the boisterous winds and waves of the Northern Pacific, and the water is almost as smooth as that of some large river. The boat steams for hundreds of miles through these placid waters.

Islands, almost numberless, of every shape and size, covered with fine forests, greet the tourist on every side. Coves, bays, straits, capes, countless in number and wonderful in their variety, make each mile seem more charming than the one before it. Off to one side, sometimes near, sometimes far, lies the mainland. Here are the inevitable Alaskan mountains, generally not of great height near the shore, but always o'ertopped by snow-clad peaks in the rear.

The Thlingit Indian, with his peculiar totem poles, his swift dug-out canoes, his fantastic blankets, and carvings, has long inhabited this region. The traders and missionaries have taught him of the ways of the world, and the old tribal characteristics are fast disappearing, though enough still remain to make him entertaining to the visitor.

At Sitka, the capital, begins that part of the journey which portrays Alaska to us more as we expected to find it. Here we finally leave the still, smooth waters of the Inland Passage, and launch out into the rougher Northern Pacific.



ICE PINNACLES AT END OF MUIK GLACIER.

Travelling along this coast is not always pleasant, for it is evident that the name "Pacific" was not given to this vast western ocean because of experience in its northern waters. One scarcely wonders that over half the Russian vessels were lost during their attempts to colonize this rude country, and that even to-day many a boat goes down along this unmarked and poorly chartered shore.

The tempests of the sea roughen the waters, effectually but only temporarily; volcanic action, the tempestuous force of the inner world, has roughened the land effectually and permanently. The islands are few in number, and none are of great extent till half the southern coast is passed. The



lofty St. Elias range, snow-covered, rough-hewn, culminating in mighty Mount St. Elias, extends for hundreds of miles along this shore. Immense glaciers, far surpassing those of the Alps, are found here.

But this part of the coast, though magnificent in its grandeur, is not inviting to settlers, and few but fur traders, salmon fishers, and gold hunters care to stop there. Most of these return to "civilization" for the winter.

Such we found this country on our way to Wood Island. Long before we reached our destination we were filled with



BAPTIST CHURCH, WOOD ISLAND.

dismal forebodings, for we imagined that we were to be landed at the foot of some snow-clad mountain, beside some large glacier.

But our lot was not to be such a severe one. Our course turned to the south, and on the morning of October 23, we awoke to find that the night's travel had brought us within the powerful influence of the Japan Stream. We had left the cold mainland behind us and were travelling beside the large island of Kodiak. About ten o'clock we swung past the headland into the harbor.

To the right was Kodiak Island, with some snow-clad mountains, to be sure, but with grassy slopes here and there, and with some part covered with trees. To the left was a small island, three miles long, quite regular in formation and almost entirely covered with a forest of spruce, though grass-covered plots were visible in places. Near the shore a little village appeared. This was Wood Island.

Lying within the influence of the Japan Stream, Wood Island has a delightful climate for such a northerly situation. The winters are never very cold nor are the summers warm, the extremes being probably about twelve degrees below and eighty above zero.

The natives inhabiting the coast and the islands between Wood Island and the extreme western point of Alaska are Aleuts, undoubtedly of Mongolian origin, and probably coming from Siberia, by way of Bering Strait. Their physical characteristics are somewhat like those of their brethren from eastern Asia with whom we are so well acquainted, though long ages in this northern country have developed them in different ways.

Probably the most striking peculiarity of this people is their lack of originality. This is well shown by the fact that they had no method of writing. They never developed a system of hieroglyphics or characters of even the crudest sort, evidently having had no way of making records that could be handed down from father to son. They had never developed for themselves a religious worship, nor did they seem able to reason out much about a higher power.

The rough Russian colonists and hunters were the first white men to approach the Aleuts. They brought with them their implicit faith in the Greek Catholic Church, and early, with the aid of the priests who accompanied their parties, began to train the natives to the new belief. As at home, their worship was one of firm adherence to certain formulas, — a worship of form, not necessarily of heart.

The native was ready for such missionary work. The fantastic imagery and ritualism appealed to his barbaric nature. He wanted the help of the same Spirit that helped the Russians, so he was easily "converted." At the end of the Russian occupation almost every Aleut was a "good Christian." In learning of the Russian religion they have also learned of the Russian vices and have adopted them together.

Such were the conditions met with at Wood Island when the Orphanage was established there by the Baptists. Truly it was a hard field. Both people and priests opposed anything that might turn any one from the "true faith." As they were not accustomed to think for themselves it was useless to reason with the natives.

That the methods being used at Wood Island are the very best for the purpose is not doubted by those who have worked with the people. The little orphans who are reared and trained here learn to live better than the best trained among the others. The boys learn to fish, make hay, raise the few vegetables that the short summers allow to grow, to cut wood, take care of cattle, and to weave carpet. The girls learn to sew, to do all kinds of mending, to take care of smaller children, to cook, bake, scrub, in fact, to do the many kinds of work that the successful housewife needs to learn.

The educational part of the work is well worthy of mention. Before the government supplied a teacher for the people of the Island, the Mission workers had gathered many of the children into a school and had done efficient work with them. Through the effort of these Mission workers a teacher was finally secured from the government for the school, but because of the small appropriation allowed Alaska schools, no building has ever been erected and the work is still carried on in the Mission. Having served two years as a teacher for the government here, I can testify to the hearty co-operation of each one connected with the Mission work.

But the best part of the work is spiritual. It has been my pleasure to see here some of the bravest, truest attempts to interpret Christianity that I have ever seen, all the more pleasing because these attempts are made in the lives of those who have constantly had immorality and sin about them. At the Orphanage they have prayers for the children each morning and evening. The Sabbath school, the preaching services, the mid-week prayer-meeting, all are helpful and instructive.

But there is one sad part about this work. You can go six hundred miles in one direction from Wood Island and almost five hundred in another before finding places where the Word of God is preached along this rugged coast.

It certainly is good to know that the people are beginning to realize the good done and to respond more freely to the needs. Money has lately been supplied to start a fish-salting business, which will employ many. A new dormitory has been built, the old buildings re-painted, improvements added, etc. From the Island itself comes the news of the reception of more children, of the steady continuance of the mental and manual training; but best of all is the news that still more in this little "garden spot of Alaska" are striving to serve Jesus.

We all hope that this work may prosper, that the Mission work at Wood Island may go on until it has brightened the whole southern coast of Alaska. Shall not all of us help this good work both by prayer and act? R. G. SLIVER,  
1200 Sherman Ave., Allegheny, Pa.

## The Orphanage Log.

Taken from the letters of the year.

**AN. 14.** At the breakfast table this morning, Mrs. Coe said, "How nice it would be if the steamer *Excelsior* would come in to-day!" Within an hour the *Wolcott* was seen passing into Kodiak harbor, and a little later we received our mail. As yet the thermometer has been down to zero but once. The ice is about a foot thick, and we have had very little cold. In this far-off clime I often think of the pleasant times spent in New England. I feel to the fullest extent the kindness, interest, faith, sympathy, and love that the people of New England have always accorded us in the work. I wish some person would come forward with the money to build the dormitory that we need so much.

**February 28.** Your letter, written in January, came to-day, after we had about given up all hopes of having a mail this month. The steamers have been having a hard time; a number have been wrecked, but no lives have been lost. A boat goes out this evening, so I can only send a few lines. This leaves us all well.

**March 26.** The mail was received Saturday, the 24th. While we have not been able to send a mail out, we have received a mail each month this winter.

We miss our cottage exceedingly. It is especially hard for Mrs. Coe. It would be such an advantage to the work if we could have a dormitory. The cottage and present arrangements are good, but a building especially for the boys is so much needed!

We need a medical missionary at this place. Our doctor has left us, and has gone to Nome to take charge of the Congregational hospital. On the 9th of this month a sloop came into Kodiak with parties from Nome. One was the Rev. L. L. Wirt, superintendent of Congregational missions in Alaska. He preached for us on the 11th. It was the first time a visiting minister had occupied the pulpit since the erection of the church. His visit was a great pleasure to us.

The weather is mild, and the frost is almost out of the ground, but we shall have some freezing weather yet.

There is a fine opportunity here for the fish business. If we could catch cod and salt and dry them for the market, an industry could be started that would give employment to the boys and the natives as well.

**April 11.** The *Golden Gate* came in this morning and will leave soon. I want you to urge to have a medical missionary, if you can find one, for the school at Kodiak or here, if Mr. Slifer does not return. Most of the white families will leave if a doctor is not procured. The commercial companies ought to employ a doctor, but they seem unwilling to do so.

Don't forget the boys' dormitory. *It must come.*

**April 23.** During the winter we had little or no sickness, but as soon as the doctor left, it seemed as though everybody had to have an attack of tonsillitis or bronchitis, with threatened pneumonia or something of the kind. At one time there were eight of the Mission children in bed sick, and in the past two weeks only three have escaped sickness. It was not confined to the Mission children, but my own family and myself suffered from the same trouble. Others on the island have been troubled and are calling for help. At Kodiak the epidemic is running its course also. Did you ever have to fight disease when you had little idea how serious it might become, and when no one else in the country knew more than you, and you knew that you knew nothing? That is the fix we have been in. I have escaped thus far with only a little hoarseness and slight pressure in the throat and lungs. I can but feel that we have received higher help than any doctor could offer, and know that this help is always available; but so weak is faith, that we would all feel more easy if there

were a physician within call. *I wish we could have a medical missionary!* All this has come just when we should be getting our ground ready for planting, and we will be backward, I fear. Do not worry about us. We are in the hands and power of Him who loves us better than we know.

**April 24.** Your good letters received this morning, and we are thankful for the good news they contain; thankful indeed to Mrs. Winch that by her gift we can have the long-needed dormitory. We shall be glad to get back to our cottage. Even the promise of a dormitory has made Mrs. Coe feel very much better. You cannot know how much we appreciate all that has been done and is doing for our comfort.

A doctor is just in from Nome. He will call upon our sick and fix medicine for them before he leaves.

**May 19.** This is the first pleasant morning we have had for some time. Our gardens are all ready for seed, and some of the beds have been planted. Next week we must go to it in earnest and get everything planted. Fish are beginning to run. We have been twice to the north end of the island for herring, and have brought home in the two trips nearly one thousand fish. The red salmon are running now.

I have been making plans for the new building. I am afraid we cannot finish it until we get a special order for lumber from below.

We have just received two girls from Kyak, seven and eight years old. Three more girls have been received for baptism — Annie Lawson, Annie Keihn, and Nastia Perin. There are six now that wait baptism.

I have warp-in the loom sufficient to weave about eighty yards of carpet, and I am teaching the boys to use the loom themselves.

**June 20.** Your good long letter of May 9 came to hand yesterday. As to the fish industry, I think that with the red salmon and silver salmon we could, within twenty miles of this place, put up 500 barrels of fish. We could, with little expense, fix a dry house that would turn out 500 dried fish a day. My opinion is that if we were able to, we have a chance to get the whole population under our control, similar to Metlakatla. The boys have been after red salmon a number of times, and have about 2500 salted and dried. We have a nice lot smoking at present. This is the first time we have had very flattering success at drying fish in the open air.

The new building — the Winch Dormitory for Boys — has been planned, and the frame is up and men are at work every day. I wish I could be there all the time; I know I would be able to rush it, but I cannot do it. The workmen are all natives, and no native can learn how to take advantage of the work. By the way, there is not enough lumber here to finish the building, and material is so advanced I am afraid I will not be able to bring it within a thousand dollars, but it will not run over that amount much.

**July 24.** Of course all are interested in the new dormitory. It is going to be the prettiest building in the territory. It is as far done as it can be until the steamer comes. We have been waiting for her before going to haying, as nearly all work depends upon our boys, and the Company has 200 tons of coal to be discharged, which the boys will do.

We celebrated the Fourth. Mr. Craig raised the Island with a cannon about three o'clock in the morning, and kept up the noise until about five in the afternoon. At frequent intervals the cannon boomed and pleased the children immensely. We had plenty of fire crackers. Mrs. Campbell, our efficient matron, prepared a lunch for all, and the children ate it on an improvised table in the new building. It was too damp to go to the woods as we had planned. Our garden is backward, yet we have all the lettuce, onions, watercress and radishes we want. When I was last in

Kodiak the people gave me a nice box of celery plants, and they are doing well.

The News Letter seems to be well received. A month's issue takes me two days' steady work. I printed this month 650. I am almost tempted to look forward to a printing-press, it would be such a help!

**August 25.** No great progress has been made in any department since I wrote you last. We are in the cottage again and enjoy it very much.

**September 21.** We are thankful to hear that Dr. Ball and wife will come to Kodiak. She is to be his assistant in the school. We are very sorry that Mr. Slifer will not return. Mr. Bunnell, a Baptist, comes as government teacher in his place.

**October 5.** A schooner leaves for San Francisco to-morrow. I write to tell you that the boxes arrived last week. We opened them and found many useful things.

Mrs. Gooch has surely reduced the packing to a science. They will be of great help to us, and we appreciate the love and interest of all who supplied and packed them. Alexander, our first boy to enter the Mission, is in San Francisco. Swipes is cabin boy aboard the *Woodberry*. The vessel will fish for cod this winter. He gets \$10 per month, and in spare time can fish and get \$25 a thousand for all he catches.

School has commenced. 51 have enrolled. We like Mr. Bunnell very much, and also Dr. and Mrs. Ball, and cannot be too thankful that we have a physician with us. Night school has re-opened and is free to all. The Sewing Class has been well sustained and with great interest. Tea

is served late in the afternoon.

**October 13.** I am grateful for the assistance in salting fish. It will help wonderfully. I shall get my material all ready this winter, so as to be ready as soon as the fish start to run. We will need a sailing skiff, a tent, and perhaps a seine, besides tanks, barrels, and salt.

The News Letter has more than paid for itself. I trust the time will come when we can have a printing-press. My prophetic eye sees a printing-press in the dim future. Cold and snow have so interfered with our painting that we shall not be able to finish this fall. Our iron bedsteads are ordered, and will come up in the spring.

Claude, one of our boys, has left us for his home in Unalaska. His time was up and he wanted to go, but when it came to saying good-by he was not so sure that he liked it. We have had a succession of earthquakes. They scared many people, and some who never think of God in everyday life did some loud praying, but now that the shock is over they return to their old life of selfishness in sin. We had five severe shocks, and no less than twenty slight ones.

**October 30.** I got off a petition to-day to the district judge, asking that the saloon's license be not renewed and

no other granted. It was signed by 146 people. The Kodiak priest secured 98 names; I solicited the balance. The priest expressed himself as very glad to help in the matter. The credit of the petition belongs to Mr. Sotkay, who suggested it to me. I have always let it be known where I stood on the saloon question, but I did not think I could get sufficient assistance. The result has been a great surprise to me.

In November, a few lines was sent by a passing vessel via San Francisco, and the monthly *News Letter* received Jan. 18, 1901, contained the following:

Christmas has come and gone, and Wood Island has not been behind in its celebration. The annual Christmas entertainment was given in the Baptist church, and a large audience was in attendance. The program consisted of



MRS. COE'S SEWING CLASS.

songs and recitations, and Santa Claus made a short call. A bag of candy, nuts, and raisins was given each present, and each child received an apple. Christmas morning the boys and girls of the Orphanage found their stockings well filled with socks, stockings, mittens, ties, suspenders, knives, dolls, games, books, etc. Many of the presents had been sent from New England, and very many thanks are due our kind friends, who for so many years have made Christmas enjoyable.

On Christmas Day all the Mission family took dinner together at the old Orphanage building. The workers sat at the head of the different tables, and the following is the bill of fare: Salt water ducks (shot by Mr. Bunnell, Paul, and William); meat pie, canned corn, biscuits; fruit jelly (sent by the American Food Company, Boston); apples, coffee.

*Is your Sunday school helping in the work of the Orphanage?* It could not find better company with which to be classed than the many schools which for seven years have annually contributed to the cause. C. P. COE.

All contributions should be sent to Gertrude L. Davis, 510 Tremont Temple, Boston, Mass.



## American Baptist Home Mission Society.

### Editorials

**T**HE American Baptist Home Mission Society asks every Baptist church in the North and West to make an offering for its work this first year of the new century. Will you see that your church is in the list of contributors?

WHAT is the number of churches that make regular offerings to Home Missions? The State of New York reported last year 961 churches, of which 546 contributed. Ohio reported 636, of which 222 contributed. Michigan, 442, of which 185 contributed. New England presents about the same proportion as New York.

How to obtain an offering from the scores of small churches is a problem. Many are without pastors, many have no system in their beneficence, and, alas, many allow the regular offering to lapse in case they happen at the time when it should be taken to be without a pastor. This is true of strong as well as of weak churches. Dr. Hazlewood last year reported that in three pastorless churches alone the loss from this source, compared with the contributions of the previous year, was over \$1,600. Why should not a church without a pastor maintain its habit of giving as well as of maintaining its own meetings?

FIFTY per cent. increase in our gifts for Home Missions is recommended and demanded this year. Please ascertain how much your church gave last year, and then add fifty per cent. thereto, and let this be the definite sum that the church shall undertake to raise. If for any reason—a rainy Sunday, perhaps—the offering is below this figure, try it the following Sunday, giving absentees the chance and the privilege of participating in this glorious work.

ADVANCE! This should be our watchword in all our missionary operations; but without larger resources marked advance is simply impossible.

RECEIPTS for the first three months of 1901—which are also the last three months of the Society's fiscal year—will largely determine what shall be attempted the ensuing year, for these receipts will be taken as an indication of the disposition of the denomination with reference to advance work. Moreover, the Executive Board soon after the close of the year, March 31st, must make its estimate of available resources, and an apportionment thereof for the year to come. With deep interest, therefore, the Board is watching the pulse-beat of the denomination.

INDICATIONS are that unless offerings are much in excess of those of last year between January and April, the Society will have a deficit of \$50,000 or \$60,000. What then?

### Shall We Be Ready?

**I**N May, only about three months hence, it is expected that large portions of Indian reservations in Oklahoma will be thrown open to settlement. The lands are in what is known as the Fort Sill Country in the Kiowa, Comanche, Apache, and Wichita reservations. There are about 3,500,000 acres in these reservations, and after the Indians have received their allotments there will remain something over 2,000,000 acres for settlement. Taking into account the towns, it is estimated that there will be about 20,000 homesteads for white settlers, which means a population of about 100,000. As in the case of the opening of Oklahoma in 1889, so now, the American Baptist Home Mission Society must be ready to improve the opportunity by sending missionaries thither and making liberal outlays for the erection of church edifices. For this advance work several thousand dollars would be required. Would it not be a sad state of things if a large deficit on April 1st should prevent the Society from entering such a field as this?

### Loving Impulse in Religion.

**L**ET there be room for impulse in our religion. Love will certainly obey commandment. But it will want to go further. The duty carefully laid down by our Lord, well and properly done, love will seek to do the uncommanded things, and then comes the broken vase, the unthinking sacrifice, the gift of the most precious things.

The existence of love to Christ is proved by obedience to His commands; but the depth and richness of love is proved by what it gives up for Him. Mary's love had its luxury in following out her impulse as she poured the ointment and crushed the vase. It was the surrender of her most precious things, kept for years for herself; she finds her joy in their surrender for her Lord.—*D. W. Faunce, D. D., in the Standard.*

OUR names may not float down the surging ages,

As Hindoo clings down the sacred stream;

We may not stand sublime on history's pages,

The bright ideals of the future's dream;

But we may all strive for the goal assigned us,

Glad if we win, yet happy if we fail,

Work calmly on nor care to leave behind us

The livid glaring of the meteor's trail.

—John Hay.



## America as a Field of Opportunity.



AMERICA has furnished unparalleled opportunities to humanity and to Christianity. It is of opportunities for American Christianity in general, and for American Baptists in particular, that I speak.

To the persecuted Pilgrims, America presented an open door of hope. To Roger Williams the Providence Plantations afforded an opportunity for his new experiment of separation of Church and State, and religious liberty to all. After the adoption by Congress in 1792 of a constitutional amendment to the same effect, and the abolition of State taxation for support of an established Church, Baptists, long and sorely persecuted, had the opportunity of a free field. Theirs had been a hard struggle upward. Starting in 1639, by 1792 they numbered 65,000; in 1800, about 100,000; and in 1832, when the American Baptist Home Mission Society was organized, 385,000. That hundred thousand in 1800, widely scattered, with slow means of communication, largely unorganized for aggressive work, with very limited resources, but with strong convictions, sturdy souls, and faith in God, faced coming responsibilities, imparting a momentum to the work that has carried our numbers at the close of the century to fully four millions. The first door opening here for the extension of Christ's kingdom was the West.

Where, then, was "the West?" Early in the century a man from Massachusetts went to the far West, and about fifty years later, at the same abode, died in the far East—near Rochester, N. Y. In 1832, the far West of civilization was the Mississippi Valley; but before 1850 it meant the region beyond, to the Pacific. Gradual was the growth of population at first; swift at last. For the first quarter of this century the rising tide, in peaceful ripples, crept quietly westward over fertile fields toward the Mississippi, where the people, mostly Americans, engaged in pastoral pursuits, afforded opportunity for organization of churches as in the East. Before the middle of the century, a rushing, turbid torrent was pouring into California, which became a combination of Bedlam and Babel. Cross currents set in from every quarter, with diverse destinations. Within seven years California had a population larger than that of Michigan, Indiana, or Illinois thirty years after their first settlement, and as large as Massachusetts after two hundred years. It took a creeping civilization three hundred years to reach the Mississippi; afterward, in one-sixth the time, with steaming steeds, it swept twice as far across the continent. Almost bewildering at times has been its development, as when the virgin prairies of Oklahoma were in one day covered by a hundred thousand people. Its development is still going on. Millions of acres this year will be opened to settlers. Great cities are rising around the magnificent harbors of the Pacific. Alaska's gold attracts thousands.

With most, not Godliness, but gain, was the master motive. The devout Pilgrim knelt on bleak New England's shore in adoration of God; the Argonaut knelt by the rocker with its golden sands, his one passionate prayer

being, "More." In St. Louis, early in the century, infidels declared that the Sabbath had never crossed the Mississippi and it never would. Twenty years ago men said: "West of Bismarck, no Sabbath; west of Miles City, no God." The West has been, is, and for a generation to come will be, our great mission field, our splendid opportunity to evangelize its Godless multitudes; to organize churches that shall be as oases in the desert; to lay foundations of a Christian civilization as our fathers laid them along the Atlantic; to educate the public conscience and suppress glaring evils, as when Christian missionaries defeated the Louisiana lottery with its glittering bribes for a domicile in North Dakota, whence it went seaward to Hawaii, where by descendants of New England missionaries both it and a corrupt queen whom it courted were swept into the sea. All of that West, with its wealth and its uncomprehended possibilities, was acquired from Catholic powers and given to American Protestantism to possess for Christ. Vast has been the pioneer missionary work, the railroad missionary work, the constructive missionary work of the Home Mission Society there. Full of young men, the West appeals particularly to the young people for its evangelization.

"The elements of empire there  
Are plastic yet and warm,  
The chaos of a mighty world  
Is rounding into form."

REV. H. L. MOREHOUSE, D. D., *Field Secretary.*

## Pioneer Railway Missionary Work.

THE Northwest in its continued railway development still requires the pioneer missionary of the Home Mission Society, which has ever been first and foremost in such work. For about one hundred miles in northern Minnesota, a portion of the Canadian Northern railroad running from Winnipeg to Port Arthur is opening up the country to settlement. Into one of these new towns, with prospects of considerable growth, district missionary Steinhoff has gone to lay religious foundations. His meetings, writes Rev. E. R. Pope, are the first held in the town. The best available place for meeting was a log house, with wide cracks through which the cold winds whistled and drove the dry snow. Nevertheless, some people walked night after night over six miles to attend the meetings, so eager were they to have gospel services. Some had not heard a gospel sermon for six years, and their children had no school nor teaching from the Word. A Sunday school has been started and a church organization is assured.

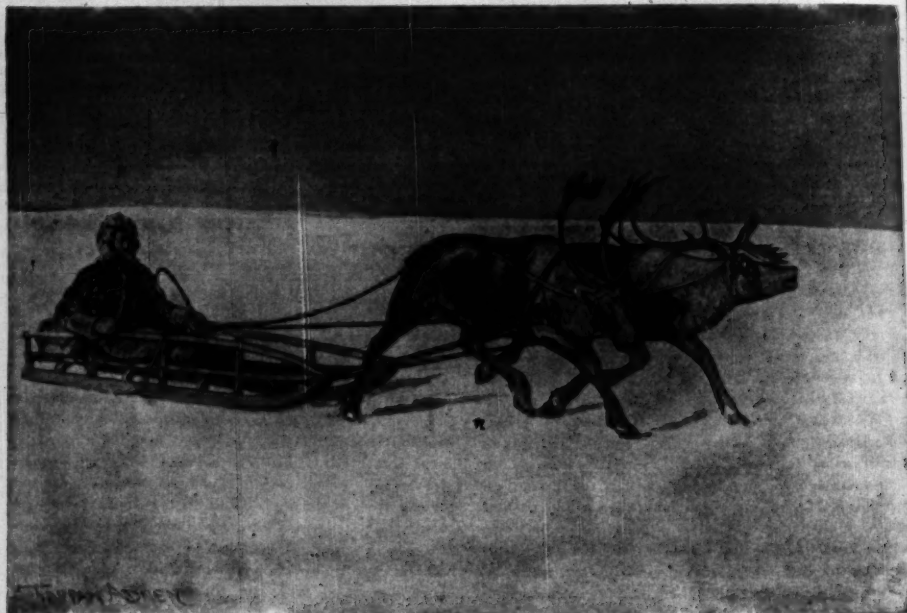
But how shall these new settlers, with small resources, obtain a house of worship? It is in contemplation to erect a small log or frame house in the spring if possible. To them a gift of two hundred or three hundred dollars would be of incalculable value. Is it any wonder that Brother Pope, the general missionary for Minnesota, considering the needs of this and of other new towns in that region, cries out: "Oh, for money and men to be used in this section! Would that some one could give five thousand dollars for this work; then we might go forward."

### The Gold of Alaska.

**T** is wonderful how the great gold discoveries of modern times have been made in countries largely under the control of Anglo-Saxon Protestant powers. The gold of California was hidden from the eyes of the Spaniard and the Mexican, but was uncovered to the American within three months after the cession by Mexico of its territory north of the Rio Grande. Directly thereafter Louis Peralta, a Mexican centenarian who long had lived in the vicinity of Sutter's Mill, said to his two sons,

wealth was chiefly in the fur of the seal and the otter; their settlements chiefly along the coast. The interior was almost an unexplored country. It was reserved for British explorers to penetrate those regions from about 1834, building Fort Yukon in 1847 and Fort Selkirk in 1849, these being the northwestern outposts of the Hudson Bay Company. It was not until 1863 that a trip from the western coast to this region was made by an employee of the American Russian Company, only four years before the cession of Alaska to the United States.

It is stated, upon what seems good authority, that al



TRAVELLING WITH REINDEER.

*By permission of "Our Animal Friends."*

also well advanced in years: "Evidently God did not intend this wealth for the Mexicans, but for the American people." And was he not right?

It has been said that the output of gold from California had much to do with the supremacy of the Anglo-Saxon people, and changed the financial equilibrium of the world. Subsequent discoveries in other parts of the United States added their quota to this result.

Suppose Russia, during her possession of Alaska from 1741 to 1867, a period of 126 years, had discovered at Cape Nome or on the Yukon the treasures that were disclosed to us, what a difference it might have made not only in the destinies of this continent, but of the world! These things were hid from their eyes, or at least when their existence was suspected, were not appreciated and followed up, as in the recent rush to those regions. Their

though some gold-bearing quartz was discovered near Sitka and although the Emperor of Russia made repeated efforts to have the mineral resources of this realm investigated, the agents of the Fur Company interposed objections and induced agents to make unfavorable reports, for the reason as conjectured that an increase of population would have lessened their profits and would have interfered with their autocratic methods.

The first prediction of gold in the interior of Alaska was made by Prof. W. P. Blake, an American, whose report on Alaska, in 1863, first turned the attention of prospectors thither. About 1869 gold in small quantities was found in the sands of the Yukon River, near Fort Yukon, and other indications elsewhere. It was not until 1875 that systematic prospecting began. The first producing miners in the Yukon district were four men who went thither in 1881,

and the first organized expedition for this purpose was in 1882. About 1880 the famous gold-bearing quartz mine on Douglas Island, opposite Juneau, was discovered.

Thereafter, first in one locality, then in another, there were reports of the precious metal, with an increasing tide of prospectors into the Yukon River region, where considerable gold was found. The great gold fields of the Klondike were discovered in August, 1896, the news of which led in 1897 to a tremendous rush thither, followed by other multitudes to the Atlin and Cape Nome regions. Within a year it is stated that \$5,500,000 of the dust was taken out of El Dorado and Bonanza Creeks. The aggregate output in the last four years has greatly increased the world's holdings of gold. About three-fourths of the product finds its natural destination for assaying at Seattle, that city therefore deriving great benefit from this source.

And yet, alas, with all the developments of these recent years, and with the increasing development of Alaska, American Baptists have merely two mission points in all that country, one at Kodiak Island, the other at Skagway. Shall there be an advance in that quarter with the opening of the Twentieth Century?

### Missions to the Natives of Alaska.

**I**N an address at the Ecumenical Missionary Conference in New York City, in April, 1900, Rev. J. Taylor Hamilton, Secretary of the Moravian Mission Board, said:

"Let us glance at Alaska where, under Russian dominion, the Greek Catholic Church laid claim to 13,700 Aleuts and Eskimos, many of them, however, remaining utterly unevangelized, even though the sign of the cross had been made on their foreheads in holy baptism. In 1877, Rev. Dr. Sheldon Jackson became the pioneer of the Presbyterian Mission, establishing the Fort Wrangel station, and ever since has applied his indefatigable energy to all sorts of plans for uplifting the natives of this territory. With its fine industrial school at Sitka, and its widely scattered stations, the Presbyterian Mission has brought a vision of life and hope to 3,500 Indians.

"Beyond the Aleutian Peninsula Eskimos dwell along the coast. When, in 1883, Dr. Jackson applied to our church at Bethlehem to send men to these forlorn folk huddled in unspeakable degradation in their filthy dug-outs, there was a quick response. The veteran missionary, Hartmann, and every member of our graduating class in our seminary, signified a willingness to go. The explorers, Hartmann and Weimand, reported favorably in 1884. Bethel, on the Kuskokwim, was founded in 1885; and Carmel, on the Nushegak, in 1887. Other points have been occupied since. The story of this mission in turn saddens and thrills. At present it counts six hundred Christians, and gives bright promise through the large proportion of native assistants who have been assigned to outposts. Here, in Alaska, since these beginnings, an attempt has been made to assign distinct spheres of operation, that denominational comity may have fullest sway. The Presbyterians in the south have as neighbors the Friends at

Douglas, and the Swedish missionaries at Yakutat; the Baptists have raised their standard on Kodiak Island; Unalaska's strategic harbor is held by the Methodists; we Moravians have the valleys of the Nushegak and Kuskokwim; the valley of the mighty Yukon forms the extensive Episcopalian field, with 2,400 Christians; the Swedes occupy Norton Sound; the Congregationalists almost touch Asia at Cape Prince of Wales; Point Hope rejoices in an Episcopalian Mission, and at Point Barrow, where in August the ice may present an impenetrable barrier sixteen feet thick upon the ocean, if swept down by the Arctic currents, the Presbyterian church has planted the most northerly mission on the earth, next to the Danish-Lutheran at Upernavik in Greenland, on the other side of the continent. In all, these recent evangelical undertakings can count about 8,000 converts as an evidence that labor has not been in vain, notwithstanding the difficulties of the field."

### Storm at Nome.

#### High Tide and High Wind Creates Havoc.

**T**HE worst storm in the history of the North, so far as known, has laid the buildings and tents along the Nome beach from the North American Co.'s wharf to Geiger's Bridge in a desolate mass of wreckage and ruin. The loss is estimated by conservative sources at a million dollars or more. The dead, luckily, number but six, perhaps not that number.

Hundreds and thousands of tents along the beach were torn down by the fury of the gale; the waters of Bering Sea, lashed to ten million furies by the violence of the gale, swept over the sandspit on either side of Snake River. The occupants of tents and other buildings, unused to the fury of a Bering Sea gale, were hopeful that the storm would not molest their dwellings, and clung tenaciously to their homes until winds and waters drove them forth. Then all was hurry and confusion.

The tremendous force of the waves, coupled with the rise of the water in the river, caused the frame and tent buildings to topple this way and that, and then wash on in the shape of torn and ribboned canvas and fine splinters. At six o'clock on the evening of the 12th, the lower portion of the street was blocked with refuse and masses of timbers tossed here and there by the surf. The owners and occupants removed what goods they could to places of safety; but the downpour of rain which accompanied the gale played havoc with all kinds of merchandise of a perishable nature. The steamers at anchor all made a run during the stages of the storm for the lee of Sledge Island for safety. — *Seattle Daily Times*.

THE disregard of the Sabbath day by multitudes is likely to have its deplorable results even more perceptibly in the rising generation. "Mamma," said four-year-old Harry, "will you please buy me a whistle when you go down town?" "If I don't forget it," she replied. "And, mamma," continued the little fellow, "be sure and get a religious whistle, so I can blow it on Sunday."

### The Mission Spirit in Monterey, Mexico.

**D**URING the last three months we have had great things to thank the Lord for; His kindnesses have been manifested unto us. There have been eleven members received into the church, eight by letter and three by baptism; besides, we have five candidates for baptism. We began to have services in the suburbs of the city. We held a meeting not long ago in the home of a brother who lives on the other side of the river, one of the most peopled and disorderly suburbs. I believe we must preach the gospel to this wicked people. I had thought that we would have rocks thrown at us and some trouble there, but we started the work trusting in God. We had scarcely begun when a great crowd of the lowest people came, invaded the doors and occupied a large part of the street. The room was soon filled, but a great number were still on the outside. I thought that the best thing to do to stop the noise was to stand as near the door as possible, and talk to those who were inside as to the others. Thus, with the Bible in my hand, I explained to them what we, Christian people, believe, and the result was that instead of making noise they paid attention and showed great interest at the exposition of the gospel of our Lord Jesus Christ. At the end of the meeting we distributed a good many tracts, and thus got through with a meeting held among people to whom the gospel was entirely new.

The young men are taking an active part in the work. There are four or five of them who preach, show interest in the meetings, in giving, and in the general work undertaken by the church.

We will hold a series of meetings during a week on account of the expiring century. We hope the Lord will bless especially during these services. We stand at the doors of the new century with greater vigor and trust in the Lord for His work. May He permit that this be a glorious century in the cause of the evangelization in Mexico.

Yours respectfully,

Monterey, N. L., Mexico.

ALEJANDRO TREVIÑO.

### Idaho.

**P**ROBABLY no part of the West is developing more rapidly than Southern Idaho. Several new lines of road are being built. Large irrigation companies have been formed and ditches are being built, by which thousands of acres in fertile valleys will be made ready for cultivation. New towns are springing up in every direction. Appeals for help come from many promising places. The Home Mission Society is doing its utmost at present in co-operation with the Association to respond to these appeals, but with the most careful management of funds, and the cutting down of appropriations to churches already receiving aid, it has been utterly impossible to supply these pressing calls. The Society needs additional resources for Southern Idaho, and must have them if we are to occupy, even in a most economical way, the splendid openings which are before us.

### A Plague Spot.

**O**VER 3,500 people live in the single block bounded by Sixty-first and Sixty-second Streets, Tenth and Eleventh Avenues. The people of the upper West side, on whose border lies this block, call it the plague spot of the West side, says the *New York Evening Post*. According to the officers of the Church Association for the Advancement of the Interests of Labor, it is the most populous block in the world. By this is not meant that the population is more dense; for blocks exist on the East side exceeding it in this respect. But the area is a large one (covered with modern tenements of the cheaper class, and is said to contain a larger number of inhabitants than any single block existent.

In 1897 the block contained 3,580 persons living in 2,639 rooms — which is an average of .73 of a room for each person. As this number included living-rooms and dining rooms, it is obvious that the people slept at least three in a room. Out of 2,639 rooms, only 1,198 had windows on the outer air. There was not a single bath tub, except in two houses, where six families were provided with a private bath, leaving more than 800 families unprovided for. Eighty-four families had a private closet; 16 more had none at all, and the remainder were satisfied with hall closets. Eighty-nine families had hot and cold water; the remainder cold water only.

### From the West.

**I**N New Mexico eight Baptist churches were organized last year; also a Baptist Association, and in November a Baptist Territorial convention, which heartily voted to enter into cooperation with the Home Mission Society, which has done the pioneer missionary work in that Territory. The Territory is developing rapidly in a material way, and it has a great future, but "the religious destitution," says Dr. N. B. Rairden, "is appalling."

In the great Big Horn Basin, in Wyoming, we have three small churches and one missionary, and little is being done by others. At least twenty more churches ought to be organized in the next five years, for this region, with a fertile soil, abundant water supply, and rich in mineral resources, will sustain an immense population, which is going thither in increasing numbers with the opening of the country by railroads now in process of construction.

### Mormonism.

**M**ORMONISM is not dead. Upon a recent trip to Salt Lake City, one of the daily papers published an account of the celebration of the fiftieth birthday of one of the leading "Elders" in the Mormon Church. Apostle Taylor, one of the twelve apostles, was present. In speaking of the success which attended the "Elder's" labors, the secret of it was announced by the apostle to be the fact that he had two of the loveliest wives in all Utah. When this is publicly acknowledged and boasted of, it is time for those who are opposed to polygamy to arouse themselves to action.





# OUR YOUNG PEOPLE

CONDUCTED BY  
ANNA SARGENT HUNT.

## A Good Plan.

**W**E are glad, from time to time, to give our young people some suggestions for the conduct of their meetings. One of our workers who is doing efficient service in a young people's society, outlines the following plan:

"For an ECHOES program, we would give notice that the subject of the next meeting would be the paper of the last month. Then each one would bring five slips of paper with a question on each slip concerning something which she had read in that number of ECHOES, and she would naturally read it all through carefully, as she would be called upon to answer five questions at the meeting. These slips would be handed to the president, who would thoroughly mix them and then distribute, going around five times. Each in turn reads and answers one of the questions which she holds—if she can. If not, she returns that question to the president. After the questions in hand have been answered, those that have been returned are again distributed, and very likely the answers will be readily forthcoming, as probably they have been already answered by others who had the same questions.

"We have found this to make a very enjoyable program, and profitable, as well, for we are liable to remember the contents of that number of the ECHOES much better because of the discussion that naturally arises, and also, we are sure that one issue of the paper, at least, will be pretty generally read by the members. The program is always conducted in a very informal way, thus adding to the enjoyment."

## Another Suggestion.

**P**ERHAPS the young people of many societies have tried it, but we know of one that has not, and there may be a great many more. It is a feature of the club meetings of the women which are held in such great numbers in New England and our country as well, and why not borrow for our mission work the plans that are successful elsewhere? We assume that the secretary has an accurate list of the society membership, and after the opening exercises let there be a roll-call, to which each member may respond with an item of current news. These items may bear upon the special field—for the present month it would be Alaska—or they may be of a general nature pertaining to the mission work in our country. When we recently proposed this plan in a young people's society, and suggested that the members be expected to answer with the item rather than to

say simply "present," an adult visitor asked, "If the custom is made obligatory would it not keep some from the meetings?" We unhesitatingly said, "It ought not to do so. Membership in any society means responsibility, and this ought not to be avoided." As far as possible we would have items memorized, and all print or manuscript left at home.

We have seen timid ones grow strong under this simple practice, and have known how there was a constant watching for interesting items, and a comparison of the values of the same, so that the first bit of news selected was by no means the one finally given at the meeting.

Dear young friends, will you not try one or both of these plans suggested, and let us know the result?

## Dress of Certain Alaskans.

**T**HE dress of both male and female consists of a kind of fur or birdskin shirt (called a *parka*) extending to their knees or a little below, and trousers with the fur inside. In the colder regions the women wear two pairs, the inner one being made out of tanned buckskin. The winter moccasins are made of reindeer legskins; while those in use in the summer are manufactured from a lighter material, as sealskin. In the rainier regions we find a change in the people's clothing. For instance, the Kanaigs, who wander about in almost incessant rains, make their clothing out of seal or bear intestines. These are prepared by cleansing, drying, rubbing, and cutting into long strips. These are sewed into a garment which they call the *kanileika*. They test its waterproof qualities by tying up the neck and arm holes, and filling it with water. If it does not leak, the possessor knows that it will be the best kind of a protection against the severities of the climate. The Thlingits of the more remote districts dress very much as Indians of the plains. The men generally wear a pair of coarse pantaloons, a blanket, and go barefooted and bareheaded. In the larger commercial stations, both the Aleuts and Thlingits dress very much as the white inhabitants do. There still exists the very hideous practice among the women of piercing the lips, ear-lobes, and nose, and inserting wooden, bone, or metal buttons or rings as ornaments. The wife is the most handsome who has the most lip. The children of the tribe go poorly dressed or entirely naked. The practice of exposing their offspring to the rigor of that climate causes a vast amount of premature death by consumption.—*Friends' Missionary Advocate*.

## Teaching in Alaska.



40° BELOW ZERO.

WE hope our children have heard of the work of Dr. Sheldon Jackson, who was appointed by the Government of the United States in 1885 to establish schools in Alaska. The schools would be from four thousand to six thousand miles from Washington, and from one hundred to one thousand miles from each other. A school-house to accommodate fifty was erected at Cape Prince of Wales.

In twelve months there were three hundred and four pupils, who, having no idea of their age, were graded by sizes, and as there were three schools a day, all could have their share of time.

Sometimes after school had begun the teachers would look out of the window and see some mother who had brought her little one to school, standing outside, with the thermometer thirty and forty degrees below zero, and the wind blowing a gale, while she waited for the close of the session to see her little one safe home.

The leaflet from which these pictures are taken says:

"In the early days it was not uncommon for the leading men and women of a village to become intoxicated, force their way into the schoolroom, and attempt to break up the school, and it was a long time before the pupils could understand why they could not talk aloud across the school-room or leap over desks, or their elders learned that thirty or forty of them lounging around and smoking in school hours were a bar to the progress of education.



A BAR TO THE PROGRESS OF EDUCATION.



DRIVEN OUT TO SEA.

One of the children, during the winter, was either blown

out to sea or caught and eaten by bears, and yet the attendance at school was always regular.

"During the early part of the winter the teacher hired large boys to see the younger children home safe, but this was soon found unnecessary. Somehow or other they came to school every day and returned safe.

At Sitka a little girl was accused of witchcraft. A rope was passed around her waist, and a stalwart chief, holding one end of the rope, walked in advance, dragging the child after him, while another came behind, holding the other end of the rope. These men won the admiration of the tribe for their bravery in holding between them a puny, half-starved girl, ten years of age. She was rescued by the teacher, and given a home."



AN OBJECT OF PITY.

## The Alaskan Christmas.

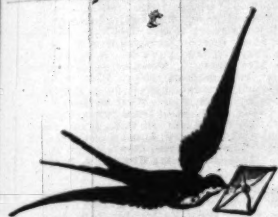
WE wonder if our little folks who crept out of bed while it was yet dark on the Christmas morning, to find the treasures of their well-filled stockings, and who made the house ring with their merry greetings, know about the Alaskan custom.

Mr. Coe has told us that the celebration of Christmas begins on Christmas eve, when church services are held which continue until midnight or even till morning. On Christmas night bands of carol singers start forth to sing at the different houses, each band having a large star, which is constantly turned while they sing. They first visit a stable and then go from house to house, expecting to be paid or treated for their singing. The carol singing is continued three nights, but they must be wary on the third night, as then masqueraders are abroad to destroy every star they can get hold of. Masquerading is now the order until the end of the year. On their thirty-first of December a masquerade ball is often given, at which the Old Year is represented. He dances with every one, and enjoys himself until twelve o'clock, when the New Year enters, and the old friend is kicked out of the door.

We often see pretty pictures of Santa Claus coming with his reindeer team. This gay turnout can actually be seen in Northern Alaska. Our little folks must remember that our government has brought from Siberia into this part of Alaska a large herd of reindeer, so that these people may have them for driving animals, and also to use their flesh for food, and their warm fur for clothing.

Mr. Coe last spring said in his News Letter, "At Nome Santa Claus came with his reindeer team, and a present in his pack for every one."

## Our Little folks.



A  
Message  
for  
One  
and  
All

**D**EAR LITTLE FOLKS: Instead of our customary program we want to send you a letter this month. We know that the Baptist children all over New England are just a large lot of the same kind of little ones that we see every Sabbath in our home Sunday school.

How the eyes do sparkle — black, and brown, and gray, and blue. It is a real joy to tell you any good thing, because you enjoy it so much, and listen so attentively.

Some of you remember how your Superintendent and teachers spoke to you last year about the Alaskan Orphanage, and asked you to bring your pennies to send good Christian teachers to tell the pupils about Jesus. How you have come to know them by name, — Odotia, Pariscovia, Sallie, Grace, Nellie, and Mary; Swipes, Alexander, Claude, Paul, William, and Ephimpka, — a good dozen of those who have been at the Orphanage.

Mrs. McWhinnie tells us in the letter she has sent out to the Sunday schools that there are now thirty children there. We are so glad that six of them have been baptized during the past year, and joined the Baptist church at Wood Island.

Perhaps you gave some pennies last year to this Mission, that you had meant to use for other things. Aren't you glad you gave them when you know they helped to lead some of the little ones to Jesus? Three hundred and seventeen Sunday schools last year contributed to the work, a gain of ninety schools over the preceding year. Did *your* school give in either or both of these years? Did *you* give anything, or all that you might have given? Can you give any more this year? Here are a lot of questions, but we know the little folks will be good at answering them in the right way.

That a gain of at least an even hundred schools who give this year may be made, is the earnest wish of

THE EDITOR OF LITTLE FOLKS' DEPARTMENT.

## Taming a Bear Cub.

**O**N the return trip of the steamer *Pomona* from the Alaska gold-fields, a brief stop was made at Juneau, where a polar bear cub was presented to the captain of the ship. He at once named it after the village whence it had come, and chained it on the after-deck for the amusement of the passengers.

Every one took great interest in the roly-poly stranger, as

sundry scratched hands and legs soon bore testimony; but Juneau refused to be cultivated by the human family. She was a vicious little savage, snarling and snapping at every offer of peace and good will, until finally the passengers were glad to give her a wide berth.

We had a bright little Indian girl on board, however, who persisted in thrusting her friendship on Juneau. Her guardians, the missionaries, were prepared to see the cub give her a bad scratch; but it was soon evident that she was quite equal to caring for herself.

Each evening little Olga saved her dessert of fruit and cake, and fed it to the cub. Although Juneau ate the peace-offering greedily, she still threatened her admirer with her claws. But Olga had a plan.

One day she cut an apple into tiny bits, and deliberately seated herself on the deck within the circle allowed to the cub. The very presumption of the act caused Miss Bruin to stand and stare, while Olga took the bits of apple and dropped them in a line, starting as near the cub as she could reach, and leading to her feet. Then she continued the apple line to her knee, and, spreading out her skirt, dotted it here and there with the pieces. Several good-sized slices were saved for her arms and shoulder, and last, to top off, she placed the core on top of her head.

All this was done slowly and deliberately, and when it was finished Olga sat as still as a statue. Blinking and sniffing, the wily Juneau stole softly toward the apple line. The apple was juicy, and the bear put aside all fear and malice, and nibbled contentedly up to the two blunt little feet which were set up so sturdily before her. There the cub paused to study the silent figure, but finding that it did not move or offer to be friendly, she continued her feast.

Slowly and carefully she searched over the dress, not missing a morsel, and finally sniffed at the little girl's shoulder. Stepping gingerly into the soft lap, Juneau rose on her hind feet, rested her forepaws on Olga's chest, and hastily gulped down the remaining bits of apple, until none was left but the tempting core on the child's head.

Then the bear, clinging with her sharp claws to the cloth jacket, climbed upon Olga's shoulder, clasped her round the neck for a balance, and nibbled the core.

I wondered if any of the grown-up white people on that ship could have sat so still. Our little passenger's courage never failed her. There was not the quiver of an eyelash to show that she was alive, and the wary cub, with a grunt of satisfaction, went back to her box to sleep. Not until then did the child move from her cramped position. Jumping up, she ran away full of glee to tell her friends.

Next day there was a large audience, which stood at a respectful distance to watch the novel performance. The experiment of the day before was repeated with even greater success, for Juneau ended it that time by cuddling down in the soft, warm lap and going to sleep.

Of course, these two little natives of Alaska became great friends, and when we docked at San Francisco the captain unchained the pretty cub, and put her into the arms of the only person who had had wit enough to tame her. — *Stella Walthall Belcher, in Youth's Companion.*